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621 596 [582] A great many families of a local group are related, but not all of them. Therefore, it does not necessarily mean that a man has to marry outside the local group. The families who make up the group shift constantly. A family will often go and attach itself to some other local group.

621 222 462 The women of a local group are the ones who would go to gather mescal together. Those who went would go and come from the main group. It might be that they'd split off into smaller parties which would later rejoin. It depends on how thick the mescal is in one place and how many people there are.

621 619 484 The members of the local group can go anywhere in the territory of their band, but they are out of place if they go into the territory of another band. An individual or family of the Southern Chiricahua band might join many Southern Chiricahua local groups in turn. . . . .

621 701 726 At the time of a big raid, men from more than one local group might get together, but those from each locality would stay around their own leader. He acted as a sort of captain for them. When they made camp at night, those from one local group would stay together. For boys' training, the young fellows of a local group are the most that would be brought together at one time.

621 602 182 Though allegiance to the local group is brittle and its composition is constantly changing, it does provide a common name, base, and leadership for its members and gives them the opportunity to engage in certain industries in common. In these matters it cuts across the boundaries of the extended family, and, if a married man has blood relatives in the same local group, it offers him the opportunity to co-operate with these kin for many purposes. This means that his horizon is never entirely limited to the interests of his affinities.

THE WOMAN AND HER HUSBAND'S RELATIVES

602 596 The married woman has no formal obligation to labor for her husband's relatives but is expected to carry on her industrial activities in company with her mother and sisters as a permanent member of the extended family in which she was born. Moreover, none of her husband's kin calls upon her to avoid them. To express approval, some of them may, however, use polite form in speaking to her.

602 195

Relatives of a boy can ask the girl he marries for polite talk if they think much of him. His own brothers and sisters and cousins can do this. The father and mother of the boy don't do this. They regard their son's wife as their own daughter. The brothers and sisters of both the father and the mother can do it though. But they don't have to. It's up to them.

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726 [724] are clumsy and because when it gets warm the water gets a pitchy taste. Some might go on horseback and some on foot. Each man cooks for himself; each man eats what he has. If they capture horses from the enemy, each man ropes the best horse he can.

726 •701 756 302 The leader or a shaman sometimes decorates the faces of the members of the group:

There is no special way of face-painting for all warriors. Some leader like Geronimo who has special power might decorate his men as his power directs him. Geronimo used to mark his men on the forehead, the sides of the face, and across the nose.[1] It was his own way though and not the way of all the Chiricahua.

726 702 868 Attached to the party sometimes are novices, though there is a tendency to encourage their attendance on the less hazardous raids instead:

Just the young boy, the novice who is fourteen or fifteen years old, takes a stick and reed for scratching himself and for drinking water. They have to use the sacred language while they are out. These boys have to use this kind of talk around camp too as long as they are novices. On the warpath or raid the men call the novice Child of the Water.

726 [756] On the journey the shaman's advice is a powerful influence in determining the decisions of the leader:

Any big war party will have a shaman along to tell them how to get success. He tells them whether to go to the open country or whether to keep back in the hills where the enemy are. They don't have to take any certain shaman along on a war party. There is sure to be some regular warrior along who has power.

Of the time and manner of attack on enemy camps, this account has been given: "We usually attack early in the morning. We are quiet when we go to attack. We fight in hand-to-hand action, and the individual can advance or retreat according to his chance and how the fight is going. In the battle the men obey the leader."

726 701 The role of the leader in the actual conflict is a central one:

Before the engagement each leader would talk to his group and encourage them. He would go before them in battle and perform great feats to spur them on. After the engagement he had to lead his men to safety and water.

[1] One informant gave a secular reason for the face-painting: "The white paint on the faces of Geronimo's men was to mark them in battle so they wouldn't kill their own men."

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726 701 [756]

The shaman and the leader entered right into the fight. In a battle the leader and the shaman would each be on one flank of the men. The leader would detail two to go out in front. If the enemy should begin to charge them, the leader would order all his men forward immediately. The leader takes the front and the shaman the rear, urging the men forward.

726 756

The position of the shaman at this time is not due to reluctance to risk combat with the enemy. He falls behind "to perform his ceremony and prevent injuries." This ceremonial function may even overshadow in significance leadership of the more warlike type, for ceremonialism is injected into the military action from beginning to end. In a description of a specific war party which he accompanied and in which he and his kin avenged the death of a relative, an informant reports: "When the war party was ready to attack, the shaman prayed, turned to the four directions, then faced the warriors, and ordered them to charge."

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Should the warriors find themselves in jeopardy, they resort to strategy, as in this method of rendering Mexican firearms ineffective:

During the battle the Chiricahua used bows and arrows and spears but had no rifles. The Mexicans were not afraid of bows and arrows, so the Chiricahua leader would send two Indians into the open, just out of range. These two men would try to avoid the bullets; they were protected by the shamans and were never shot. The reason they sent these two men out was that the Mexicans' rifles would become heated after a while and they would not be able to shoot straight. I saw this happen often, for I was at war nearly every month.

After the two Chiricahua had been in the open for perhaps half an hour, they would go back to the line of warriors. Then all would charge the Mexicans and kill as many as a hundred. Often the Indians would kill all of their foes; those on horseback might get away, but never those on foot. The only way the Mexicans could beat us was if some Chiricahua men were scouting and the Mexicans made a raid on their home camp in their absence.

726 725

When hard pressed, the warriors are capable of arranging traps and ambushes:

Suppose there were forty or fifty men out on the war party. The enemy is right after them. They get to a brushy place. They all go straight ahead and then they divide, and part come back on the side in the bushes. The enemy goes right on. The Chiricahua ahead begin shooting. Then when the enemy turns, the Chiricahua in their rear and on the side begin to shoot. They did this many times. They always have a couple of scouts behind and on the side and a couple